Imitating the disbelievers



دار السنة

By al-Hafidh adh-Dhahabi

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Al-Hâfidh adh-Dhahabî
(d.748H)

Translated from the original Arabic by
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Content

Biography of the Author

He is Muhammad bin Ahmad bin 'Uthmân bin Qaymâz at-Turkamânî adh-Dhahabî, Shamsu-d-Dîn, Abû 'Abdullâh, the Hadîth Master (*hâfidh*), the great scholar (*'allâmah*), the historian (*mu'arrikh*) and researching scholar (*muhaqqiq*). He was born in Kafarabatnâ, Damascus, in the year 673H and travelled to many different lands in the pursuit of knowledge.

He studied under a galaxy of scholars, male and female, some of whom were Shaykh al-Islâm ibn Taymiyyah, ibn Daqîq al-'Eid, Ibrâhîm at-Tabarî, 'Umar bin al-'Abbâs, Abû al-Hajjâj al-Mizzî, 'Alamu-d-Dîn al-Barzâli, Khadîjah bint Yûsuf, Zainab bint Ahmad and Fâtimah bint Ibrâhim.

He excelled in the sciences of Qur'ân recitation, hadîth, jarh wa-t-ta'dil, and history. He was appointed as teacher in a number of hadîth schools in Damascus such as Dâr al-Hadîth al-'Arawiyyah, Dâr al-Hadîth an-Nafîsiyyah and Dâr al-Hadîth al-Fâdiliyyah.

He was highly respected and praised by many of the great scholars, it is sufficient to mention that ibn Hajr al-'Asqalânî used to drink Zamzam with the intention of attaining the rank of adh-Dhahabî in knowledge and he said about him, 'he is among those who have total mastery in the field of critiquing hadîth narrators.'

He had many students, some of whom were, Ahmad bin Muhammad al-Maqdisî, Ahmad bin Muhammad al-Alâ'î, ibn Kathîr and Taqî-ud-Dîn as-Subkî.

He authored many invaluable works, exceeding two hundred, which were sought after in all the lands. Some of the more famous ones are, *al-Arba'în fî Sifâtillâh*, *al-'Uluww*, *Tanqîh at-Tahqîq*, *Mîzân al-I'tidâl*, *Târîkh al-Islâm*, *Siyar A'lâm an-Nubulâ'* and *Tadhkiratu-l-Huffâdh*.

He became blind seven years before he passed away in the year 748H, may Allâh have mercy upon him.[1]

The title of this treatise is, *Tashabbuh al-Khasîs bi Ahli-l-Khamîs fi-r-Radd at-Tashabbuh bi-l-Mushrikîn* which could be translated as, 'the disgraceful imitation of those who celebrate al-Khamîs,[2] a refutation of imitating the polytheists.'

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[1] All footnotes in the following treatise are taken from the notes to it by Shaykh 'Alî Hasan al-Halabî, sometimes quoted verbatim and sometimes summarised. Additional notes have been added by the translator and these are preceded by «T».

[2] It is written in the manuscript in small writing above this title, 'i.e. Khamîs al-Bayd and it is well-known.'

I say: this Khamîs is divided into two categories:

a) The Lesser Khamîs which refers to the last Thursday to fall in the days in which the Christians fast.

b) The Greater Khamîs which falls at the end of their days of fasting, they call this occasion 'the Celebration of the Last Supper' (*'eid al-mâ'idah*).

Refer to ibn Taymiyyah, *'Iqtida' as-Sirât al-Mustaqîm'* [1/314] and the notes of its editor.

«T» The days in which the Christians fast are known as Lent, they commence from Ash Wednesday, last forty weekdays and end with Easter. Easter is the Christian festival celebrating the 'resurrection' of Jesus. So the Khamîs which the author, may Allâh have mercy upon him, mentions most probably means Easter.

The Monday before Lent, Collop Monday, was spent in eating meat=

=and the Tuesday in eating sweets – the origin of Pancake day.

Another important Christian action of worship is the Eucharist. This is the Christian sacrament commemorating the Last Supper in which bread and wine are consecrated and consumed. The author makes frequent reference to the consuming of bread in this treatise, perhaps this is in reference to this act and other Christian worships in which bread is consumed.

Imitating the Disbelievers

Al-Hâfidh adh-Dhahabî (d.748H)

The Treatise

All praise and thanks are due to the One who favoured us with Islâm, Who granted us sight after blindness, Who guided us from misguidance and bestowed upon us blessings that allow us to abide by the upright and steadfast religion.

Peace and blessings be upon our master, Muhammad, who was sent as a mercy to all of the worlds, as an Imâm for the pious and God-fearing, as an intercessor[1] for the sinners, as a warner – warning against imitating the Jews, Christians and Sabians,[2] and as a caller to Allâh upon firm knowledge with the clearest of proofs. [Peace and blessings be upon him], his family and all of his Companions.

It is truly distressing to find the ignorant masses losing much [knowledge and understanding] of what the righteous Salaf [3]

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[1] The scholars have clarified that the Messenger (ﷺ) has been granted a number of types of intercession. These were briefly mentioned by Imâm ibn Abî al-'Izz al-Hanafî, *Shar`h 'Aqîdah at-Tahâwiyyah'* and mentioned in detail by Shaykh Muqbil bin Hâdî al-Wâdi'î, *ash-Shifâ'a*. This latter book is a beneficial work on this subject.

[2] They are a people who worship the stars and Angels. Refer to *Tafsîr ibn Kathîr* [1/104].

[3] These are the people of those generations about whom the Prophet (ﷺ) testified to be upon good, 'the best of people are my generation, then those=

were upon comprising their holding firm to the Straight Path, their avoiding innovations and their shunning the distinguishing features of the denizens of Hell. Similarly it is distressing to find the ignorant ones of the *Khalaf* [4] following every sinful, misguided individual. There is no might or movement except with Allâh, the Most High, the Great!

That which the Noble Messenger (ﷺ) warned us of has occurred when he said,

لَتَتَّبِعُنَّ سَنَنَ مَن كانَ قَبْلَكُم حَذْوَ القُذَّةِ بالقُذَّةِ، حَتَّى لَو دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ، قيلَ: يا رَسُولَ اللهِ! آليَهُودُ والنَّصارى؟ قالَ: فَمَنْ؟

> 'You will surely follow the ways of those who came before you, in exactly the same fashion, to the point that were they to enter the hole of a lizard, you too would enter it.' It was asked of him, 'O Messenger of Allâh! Do you mean the Jews and Christians?' He

=who follow, then those who follow…'.
Reported by al-Bukhârî [Eng. Trans. 3/498 no. 819, 5/2 no. 2, 8/292 no. 436] and Muslim [Eng. Trans. 4/1347 no.'s 6156-6158] from 'Imrân. «T» Also reported by Bukhârî [Eng. Trans. 3/498 no. 820, 5/2 no. 3, 8/292 no. 437] and Muslim [Eng. Trans. 4/1345 no.'s 6150-6153] from 'Abdullâh bin Mas'ûd; Muslim [Eng. Trans. 4/1346 no.'s 6154-6155] from Abû Hurayrah; and Muslim [Eng. Trans. 4/1347 no. 6159] from 'Â'ishah.

[4] They are the one who came after the Salaf, those who deviated from their path and opposed their methodology (*manhaj*). O Allâh! We ask You that we follow the path of the *Salaf*, and we take refuge with You from the innovations of the *Khalaf*.

replied, 'who else?' [5]

Meaning who else could I be referring to?

The Prophet (ﷺ) said,

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

Whoever imitates a people is of them.[6]

The Messenger of Allâh (ﷺ) said,

اليَهُودُ مَغْضُوبٌ عَلَيهِمْ، وَالنَّصارَى ضَالُّونَ

The Jews are those who have anger upon them and the Christians are those who have strayed.[7]

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[5] Reported by Bukhârî [Eng. Trans. 4/440 no. 662, 9/314 no. 422] and Muslim [Eng. Trans. 4/1403 no.'s 6448-6449] from Abû Sa'îd. It is also reported by Bukhârî [Eng. Trans. 9/314 no. 421] from Abû Hurayrah.

[6] A portion of a hadîth reported by Ahmad [no.'s 5114, 5115] from ibn 'Umar with a *hasan isnâd.* This portion itself is reported by Abû Dâwûd [Eng. Trans. 3/1127 no. 4020] with a *hasan isnâd* and it was declared *sahîh* by al-'Irâqî, *al-Mughnî 'an Hamal al-Asfâr* [1/342].

«T» See appendix for a discussion on this *hadîth.*

[7] Reported by at-Tirmidhî [no. 2956], Ahmad [4/378] and ibn Hibbân [no.'s 1715, 2279].

Its isnâd contains 'Ubbâd bin Hubaysh, only one narrator reports from him and ibn Hibbân declared him thiqah! Al-Hâfidh said, '*maqbûl*'. I say: the *hadîth* has a number of witnesses, both mawqûf and marfû', that have been mentioned by as-Suyûtî, *ad-Durr al-Manthûr* [1/42].

Therefore the *hadîth* is *hasan* inshâ`Allâh.

Allâh has obligated upon you, O Muslim, to supplicate to Him, the Exalted, every single day and night, seventeen times,[8] asking Him for guidance to the Straight Path, the path of those whom He favoured, not the [path] of those who have anger upon them nor the [path] of the misguided.

How can you bring yourself to imitate a people whose description is this, who are but fuel for the fire?!

If it was said to you, 'imitate an object of ridicule, a laughing stock', you would surely scorn this and become angry. How is it then that you imitate the uncircumcised worshipper of the cross in his celebrations (*'eid*)? How is it that you dress your children with new clothes and inculcate a sense of joy in them? How is it that you decorate eggs for them, buy incense (*bukhûr*) and celebrate the festival of your enemy in the same fashion as you would celebrate the *'eid* [legislated by] your Prophet (ﷺ)?[9]

Where would such a practice take you except to the anger of Allâh and his displeasure? Provided He does not forgive you that is, and provided that you know[10] that your Prophet, Muhammad (ﷺ) used to encourage differing from the People of the Book in everything that was specific to them.[11]

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[8] i.e. in the five obligatory prayers through reciting Sûrah al-Fâtihah.

[9] This refers to *'Eid al-Fitr* and *'Eid al-Ad`hâ*, these are the two 'eids that have been legally legislated for us in Islâm, every other 'eid is an innovation in the religion of Allâh. Refer to the treatise by al-Fâkihânî, *al-Mawrid fî 'Amal al-Mawlid* and my notes upon it.

[10] The stipulation of knowledge is important, so be aware of it!

[11] The stipulation of specificity is important, through it a great difficulty is=

Consider white hairs about which the Prophet (ﷺ) said,

مَنْ شَابَ شَيْبَةً فِي الإِسْلامِ كانَتْ لَهُ نُوراً يَومَ القِيامَةِ

> Whoever [lives to see] a single white hair [on him] in Islâm, it will be a light for him on the Day of Judgment.[12]

yet at the same time he ordered us to dye them another colour, [other than black], in order to differ from them, saying,

إِنَّ اليَهُودَ لا يَخْضِبُونَ فَخالِفُوهُم

> Indeed the Jews do not dye their hair, so differ from them.[13]

=removed that commonly crosses the minds of people – what is the principle that determines when one has resembled the disbelievers?

The answer is: doing that which is specific to them.

The comments of the author, may Allâh have mercy upon him, concerning this follow.

[12] A portion of a *hadîth* reported by at-Tirmidhî [no. 1634] and an-Nasâ'î [6/26] from 'Amr bin 'Abasa.

The *isnâd* contains the 'an'anah of Baqiyyah who used to commit *tadlîs at-taswiyyah*. However it has other routes from Fudâlah bin 'Ubaid, 'Umar, Abû Hurayrah and Abû Najîh as-Sulamî.

Therefore the *hadîth* is *sahîh* due to witnesses. Refer to al-Albânî, *Silsilah as-Sahîhah* [3/248].

«T» The wording used by the author, may Allâh have mercy upon him, has been reported by at-Tirmidhî [no. 1700] from Ka'b bin Murrah. The hadîth of 'Amr is quoted after it but has 'in the way of Allâh' instead of 'in Islâm.'

[13] Reported by Bukhârî [Eng. Trans. 4/442 no. 668, 7/519 no. 786], Muslim [Eng. Trans. 3/1156 no. 5245] and others from Abû Hurayrah. =

He obligated us to differ from them in many matters, from those matters that were specific to them such as:

إذَا كَانَ لأَحَدِكُم ثَوبانِ فَلْيُصَلِّ فيهما، فَإنْ لَمْ يَكُنْ لَهُ إلاَّ ثَوبٌ فَلْيَتَّزِرْ بِهِ، وَلا يَشْتَمِلْ اشْتِمالَ اليَهُودِ

> If any one of you has two garments then let him pray in them, if he only has one garment then let him tie it firmly like an *izâr* [waist wrapper] and not let it hang off the shoulder as the Jews do. [14]

Reported by Abû Dâwûd. [15]

خالِفُوا اليَهُودَ والنَّصارى وَصَلُّوا فِي نِعالِكُم، فَإنَّهُم لا يُصَلُّونَ فِي نِعالِهِم وَلا خِفافِهِم

«T» ibn Hajr, *Fat`hu-l-Bârî* [6/618] said, 'meaning dying the hair of the beard and head. This does not contradict the prohibition of removing white hairs because dying does not imply removing. Moreover the allowable dying has been restricted to a colour other than black due to what Muslim reports from the hadîth of Jâbir that he (ﷺ) said, "change [their] colour but avoid black." Abû Dâwûd reports the hadîth of ibn 'Abbâs that he (ﷺ) said, "in the last times there will be a nation who dye their hair black such that it resembles crops of doves, they will not attain the smell of Paradise." Ibn Hibbân ruled it to be *sahîh* and its *isnâd* is strong.'

[14] That is by draping it over the body and letting it hang, without lifting the end. «T» as stated by al-Khattâbî, *Ma'âlim as-Sunan* [1/154] and quoted by al-Adhîm`abâdî, *'Awn al-Ma'bûd* [2/339].

[15] Reported by Abû Dâwûd [Eng. Trans. 1/167 no. 635] and Ahmad [2/148] from ibn 'Umar. =

> Differ from the Jews and pray in your shoes for they do not pray in their shoes or leather socks.

Reported by Shaddâd bin Aws.[16]

Do you not see that the blue and yellow turbans (*'amâmah*) used to be lawful for us to wear previously, but ever since the turn of the eighth century when Sultân al-Malik an-Nâsir [17] imposed upon [the Jews and Christians] to wear them, they become prohibited for us?

Can you now, O Muslim, bring yourself to wear a yellow or blue turban?! You are drowning in the intoxication of negligence and carelessness,

إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ

> **«Indeed we found our fore-fathers following a religion»** [*Az-Zukhruf* (43): 23]

The Prophet (ﷺ) said,

The *isnâd* is *hasan*.

[16] Reported by Abû Dâwûd [Eng. Trans. 1/171 no. 652], al-Hâkim [1/260] and at-Tabarânî, *al-Kabîr* [no.'s 7164, 7165].
The *isnâd* is *hasan*.

[17] He is Muhammad bin Qalâwûn (d. 741H). His biography can be found in *an-Nujûm az-Zâhirah* [8/41, 115] and *'ad-Durar al-Kâminah'* [4/144].

Ibn Kathîr, *al-Bidâyah wa an-Nihâyah* [14/16] said concerning the events that occurred in the year 700H, 'on Monday the conditions of custody and protection (*dhimma*) were read to the *Ahlu-dh-Dhimma* and they were enjoined to them and an agreement was reached to segregate them to the outlying districts, hence they were subjugated and humiliated. This was proclaimed throughout

خالِفُوا المُشْرِكِينَ ...

Differ from the polytheists...[18]

فَرْقٌ ما بَيْنَ صِيامِنا وَصِيامِ أَهْلِ الكِتابِ أُكْلَةُ السَّحْرِ

The difference between our fasting and the fasting of the People of the Book is the partaking of the *suhûr* (pre-dawn meal).[19]

A group of the *Salaf*, such as Mujâhid explained the saying of Allâh, the Exalted,

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ

«Those who do not witness falsehood...» [*Al-Furqân* (25): 72]

to mean witnessing the celebrations of the polytheists.[20]

=the land. The Christians were made to wear blue turbans, the Jews yellow and the Sâmirah, red. A great deal of good resulted from this and they [the disbelievers] were distinguished from the Muslims...'

[18] The end of the *hadîth* is, 'let the beard flow and trim the moustache.' Reported by Bukhârî [Eng. Trans. 7/516 no. 780], Muslim [Eng. Trans. 1/159 no.'s 498-500] and al-Bayhaqî [1/150] from ibn 'Umar.

«T» Also reported by Muslim [Eng. Trans. 1/160 no. 501] from Abû Hurayrah.

[19] Reported by Muslim [Eng. Trans. 2/533 no. 2413], Abû Dâwûd [Eng. Trans. 2/643 no. 2336], at-Tirmidhî [no. 709] and others from 'Amr bin al-'Âs.

[20] As-Suyûtî, *ad-Durr al-Manthûr* [6/282] recorded this from ibn 'Abbâs and=

The Messenger of Allâh (ﷺ) said,

إنَّ لِكُلِّ قومٍ عِيداً، وَإِنَّ عِيدَنا هذا اليَوْمُ

Every nation has their celebration, and indeed our celebration is this day. [21]

This saying of his necessitates the constraint of every nation to its own particular celebration. Allâh, the Exalted says,

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا

«To each we have appointed a law and a way» [*Al-Mâ'idah* (5): 48]

So if the Christians have their specific festival and the Jews have their specific festival, the Muslim cannot join them in celebrating it, in the same way that he cannot join them in following their law or in their direction of prayer.

It is known that from amongst the conditions that 'Umar (*radiyAllâhu 'anhu*) laid down were that the *Ahlu-dh-Dhimma* [22] could not openly observe their celebrations. [23] The Muslims unanimously agreed to this.

=referred it to al-Khatîb. Shaykh al-Islâm ibn Taymiyyah, *'al-Iqtidâ'* ' quoted it from ibn Sîrîn, ar-Rabî' bin Anas and ad-Dahhâk.

[21] Reported by Bukhârî [Eng. Trans. 2/38 no. 72, 5/184 no. 268], Muslim [Eng. Trans. 2/419 no.'s 1938-1939] and an-Nasâ'î [3/195] from 'Â'ishah.

[22] «T» i.e. non-Muslims living under the protection of the Islâmic state.

[23] Ibn al-Qayyim, *Ahkâm Ahli-dh-Dhimma* [2/659-778] has a detailed commentary to these conditions.

So how then is it permissible for the Muslims to openly practice their specific customs? Customs such as dying the hair of children, decorating eggs, buying and selling sheets that have coloured pictures on them, metal cups which are used to sprinkle incense over someone [giving off a smell] that would repulse the Angels, attract the devils, and support the open celebration of practices specific to the accursed transgressors, ringing their bells in the markets, and allowing men and children to place bets with each other using eggs.[24]

There is no movement or might except with Allah, the Most High, the Great.

The Messenger of Allâh (ﷺ) said,

إنَّ النَّاسَ إذا رَأَوا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ مِنْ عِنْدِهِ

> When people see the evil and do not make efforts in changing it, soon will Allâh cover them all with a punishment from Himself.[25]

مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَمْنَعُ مِمَّنْ يَعْمَلُهَا، ثُمَّ لا يُغَيِّرُونَ ذلكَ إلاَّ عَمَّهُمُ اللهُ بِعِقَابٍ مِنْهُ

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[24] And today we find that people have exceeded this and have started betting with money and things more precious than it!

[25] Reported by at-Tirmidhî [no. 3059], ibn Mâjah [Eng. Trans. 5/321 no. 4005], Abû Dâwûd [Eng. Trans. 3/1207 no. 4324] and others from Abû Bakr.
The *isnâd* is *sahîh*.

> There is not a single nation amongst whom a sin is committed, and they are stronger and more capable [of preventing it] than the one committing it, then they do not change it, except that Allâh would cover them with a punishment from Him. [26]

From the most vile of matters and greatest of calamities is what you see of your ignorant brother buying this incense and coloured paper for his ignorant wife who proceeds to place it in the open, under the sky, thinking that Mary would drag the trail of her gown over it! Whereas Mary, upon her be peace, has died and was buried something like thirteen hundred years ago!

She draws a cross with tar on your door in order to safeguard against magic! She sticks pictures on the wall thinking that they will cause snakes and scorpions to flee whereas in reality the only ones fleeing will be the Angels!

By Allâh, I do not know what you have left of exalting the Christians?! By Allâh, if you do not reject these practices, then you must either accept them and be pleased with them or be ignorant.[27] We take refuge with Allâh from ignorance.

The Messenger of Allâh (ﷺ) said,

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[26] Reported by Ahmad [4/361, 363, 364, 366], Abû Dâwûd [Eng. Trans. 3/1208 no. 4325], ibn Mâjah [Eng. Trans. 5/324 no. 4009] and others via a number of routes from Jarîr bin 'Abdullâh.

It is *hasan* and is supported by the previous *hadîth*.

[27] And whoever is pleased with these practices and content in his heart becomes a *kâfir* and refuge is sought with Allâh! Whoever does these practices out of ignorance should be taught so that his ignorance is removed.

مَنْ تَشَبَّهَ بِقَومٍ فَهُوَ مِنْهُم

Whoever imitates a people is of them.

Now if someone were to say: but we do not intend to resemble them!

It would be said in reply: The very action of agreeing with them and participating with them in their festive seasons and celebrations is prohibited. The evidence for this is what is established in the authentic *hadîth* from the Messenger of Allâh (ﷺ) that he,

نَهَى عَنْ الصَّلاةِ وَقْتَ طُلُوعِ الشَّمْسِ وَوقْتَ غُرُوبِها

Prohibited prayer at the time of sunrise and sunset[28]

He (ﷺ) said,

إِنَّها تَطْلُعُ بَينَ قَرنَيْ الشَّيْطانِ، وَحِينَئِذٍ يَسْجُدُ لَها الكُفَّارُ

Indeed it rises between the two horns of Satan and it is at that time that the disbelievers prostrate to it.[29]

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[28] Reported by Bukhârî [Eng. Trans. 1/324 no. 562], Muslim [Eng. Trans. 1/395 no. 1803] and others from Abû Hurayrah.

«T» Also reported by Muslim [Eng. Trans. no.'s 1804-1808] from ibn 'Abbâs, Abû Sa'îd, ibn 'Umar and 'Uqbah bin 'Âmir.

[29] Reported by Muslim [Eng. Trans. 2/395 no. 1812

«T» as part of a lengthy *hadîth*], Abû Dâwûd [Eng. Trans. 1/336 no.=

However the one who is praying does not intend this, because were he to intend it he would become a disbeliever, rather the action itself of agreeing and participating is prohibited.

There are also many causes of corruption which result from imitating them, from amongst them are:

The Muslim children will be raised upon loving these festivals of disbelief due to what is prepared in them of playful pastimes, new clothes, food, loaves of bread and other such things. What an evil teacher you are, O Muslim, if you do not prohibit your family and children from this and you do not explain to them that these are the practices of the Christians and that it is not permissible for us to join in with them or imitate them.

Satan has adorned these practices for many of the ignorant masses and the negligent scholars – even though they may be attributed to knowledge, for such a persons knowledge becomes a cause of punishment for him as he (ﷺ) said,

أَشَدُّ النَّاسِ عَذاباً يَوْمَ القِيامَةِ عالِمٌ لَمْ يَنْفَعْهُ اللهُ بِعِلْمِهِ

> The severest of people punished on the Day of Judgement will be a scholar who Allâh did not benefit through his knowledge.[30]

=1272] and an-Nasâ'î [1/279] from 'Amr bin 'Abasa.

[30] Reported by al-Âjurrî, *'khlâq al-'Ulamâ'* [no. 128], ibn 'Abdi-l-Barr, *al-Jâmi'* [1/165], ibn 'Asâkir, *Dhamm man lâ Ya'mal bi 'Ilmihî* [pg. 33] and at-Tabarânî, *as-Saghir* [1/83]. Its isnâd is *da'îf jiddan*. 'Uthmân al-Burrî was declared *matrûk* by more than one [scholar]. =

Whoever knows something, yet acts contrary to it will be punished for it on the Day of Judgement. It is obligatory upon the one endowed with authority to actively stop all of this with all of his ability, indeed in allowing it to continue lies an open license for the followers of the cross to openly manifest their specific practices.

It is reported from 'Umar bin al-Khattâb (*radiyAllâhu 'anhu*) that he said, 'do not learn the manner of speech of the Persians, and do not enter the churches of the polytheists on the day of their festivals for indeed displeasure descends upon them.' [31]

Therefore it is necessary that every Muslim avoid their celebrations and safeguard himself, the women of his family and his children from them, if he truly believes in Allâh and the Last Day. We should not say as some of those obstinate deniers when prohibited from this, 'what do we have against them?'!

The noble master, Fudail bin 'Ayâd said, 'O my brother! Upon you is to follow the ways of guidance, even if those traversing them are few, and to avoid the ways of misguidance even if those rushing to their destruction are many.'

=However the *hadîth* is established as a *mawqûf* report from Abû ad-Dardâ' reported by ad-Dârimî [1/82], ibn al-Mubârak, *az-Zuhd* [no. 40], Abû Nu'aym [1/223] and ibn Abdi-l-Barr [1/165].
Its *isnâd* is *sahîh*.

[31] The likes of this is reported by al-Bayhaqî, *as-Sunan al-Kubrâ* [9/234], 'Abdur-Razzâq [no. 1609] and it was declared *Sahîh* by Shaykh al-Islâm, *Iqtidâ' as-Sirât al-Mustaqîm* [1/455].

Satan has deceived and embellished for many of the misguided sinners, their travelling to another land or city for the purpose of finding comfort with, and aiding, other misguided sinners and to increase their numbers. In the hadîth there occurs,

مَنْ كَثَّرَ سَوَادَ قَوْمٍ حُشِرَ مَعَهُمْ

Whoever increases the mass of a nation will be resurrected with them. [32]

Allâh, the Mighty and Magnificent says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾

«O you who believe! Do not take the Jews and Christians as friends and protectors, they are only friends and protectors of each other. Whoever among you takes them as friends and protectors is surely one of them. Allâh does not

[32] Reported by ad-Dailamî [no. 5261 of the summary], Abû Ya'lâ, and 'Alî bin Ma'bad, *Kitâb at-Tâ'ah wa-l-Ma'siyah* as mentioned in *'Nasb ar-Rayah'* [4/346] via the route of ibn Wahb; from Bakr bin Mudar; from 'Amr bin al-Hârith; from ibn Mas'ûd.

I say: its narrators are thiqah except that it is munqati' between 'Amr and ibn Mas'ud.

Ibn al-Mubârak, *az-Zuhd* reports it as a mawqûf statement of Abû Dharr. I say: it contains al-Ifrîqî who is da'îf. Then I saw the likes of what I said being stated by ibn Hajr, *al-Matâlib al-'Âliyah* [no. 1605] and all praise is due to Allâh Alone.

guide the wrong-doers.» [*Al-Mâ'idah* (5): 51]

The scholars have said that part and parcel of taking them as friends and protectors is to imitate them and to openly celebrate their festivals whereas they themselves are ordered to celebrate them in private in the Muslim lands. Hence when a Muslim celebrates their festival with them he has aided them in publicly celebrating it.

This is an evil act and an innovation (*bid'ah*) in Islâm, none would commit it except for one who is severely lacking in religion and faith. Such a person falls under the saying of the Prophet (ﷺ),

مَنْ تَشَبَّهَ بِقَومٍ فَهُوَ مِنْهُم

Whoever imitates a people is of them..

Allâh has praised those who do not witness the celebrations of the disbelievers and do not participate in them, saying,

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ

«Those who do not witness falsehood...» [*Al-Furqân* (25): 72]

The understanding of this verse is that those who do witness it and participate in it are blameworthy and hated because they have [purposefully] witnessed evil even though they have no intention of preventing it. The Prophet (ﷺ) said,

مَنْ رَأَى مِنْكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ

> Whoever among you sees an evil then let him change it with his hands, if he is unable then with his tongue and if he is unable then with his heart and that is the weakest of faith.[33]

What evil is greater than participating with the Jews and Christians in observing their celebrations and festive seasons, cooking what they cook such as flat loaves of bread, selling incense, dying the hair of their women and children, decorating eggs, wearing new clothes, and going out to the busy centres of the city and the seaside's wearing extravagant and expensive attire. This while the Jews and Christians are in a state of humility, under our authority, and they do not participate with us or try to imitate us in our celebrations.

How will you be able to look at the face of your Prophet tomorrow, on the Day of Judgement? You have opposed his Sunnah and enacted the action of a disbelieving people, those who are misguided, those who are enemies of this religion!

If someone were to say: we only do this to entertain our children and women.

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[33] Reported by Muslim [Eng. Trans. 1/33 no.'s 79-80], Abû Dâwûd [Eng. Trans. 3/1208 no. 4326] and others from Abû Sa'îd al-Khudrî.

It is said in reply: the worst type of people are those who are pleased and content for their family with that which displeases Allâh, the Exalted. Al-Hasan al-Basrî said, 'a man does not awake and follow the orders of his wife in everything she desires, except that Allâh would throw him face first in the Fire.'[34] Allâh, the Glorious and Exalted says in His Great Book,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

«O you who believe! Save yourselves and your families from a Fire...» [*At-Tahrîm* (66): 6]

Meaning: teach them and bring them up correctly, enjoin them to the good and prohibit them from the evil so that you may be saved from the Fire whose description is that it would have as its fuel, men and stones. It is postulated that stones refer to the various types of arrogance, may Allâh save us from them.

It is reported from 'Abdullâh bin 'Amr (*radiyAllâhu 'anhumâ*) that he said, 'whoever observes their New Year and other celebrations and imitates them until he dies in that state, without having repented, will be resurrected with them on the Day of Judgment.' Reported by 'Awf; from al-Mughîrah; from 'Abdullâh.[35]

This saying of his necessitates that this action is from the major sins and know that performing a small amount will lead to performing a large amount.

[34] I have not found it. Refer also to *ad-Durr al-Manthûr* [8/223-224].

[35] As reported by al-Bayhaqî, *as-Sunan al-Kubrâ* [9/234] and Shaykh al-Islâm declared its *isnâd* to be *sahîh* in *al-Iqtidâ'* [1/457].

It is necessary that the Muslim seals this door from its roots and arouses distaste in his family and children from enacting anything of this. Goodness should be a matter of habit and avoiding innovation is an action of worship.

The ignorant should not say, 'I am trying to entertain my children'! O Muslim can you find no way to entertain them except with that which displeases the All Merciful, pleases Satan and is actually a signpost of disbelief and transgression?

What an evil teacher you are! This is how you raise your children?

My brother! How strong you would become if you oppose your base desires, and how you would be led astray were you to obey your base desires, you would end up having none to blame but yourself. How sick you would become if you were not to drink your medicine. How much joy and bliss would you discover if the gardens of Paradise were your final abode. What a shameful religion is it of the one who follows the legislation of the pastors and rabbis. How ignorant is the one who tries to repel magic from his house by hanging crosses made of tar. What a disgusting smell is the smell of their perfumes and incenses [employed on their celebrations]!

Where are you heading, you old, feeble, evil soul? To the graves? When will you stop striking those copper church bells at which is recited their sinful, false liturgy?

Whoever exalts their disgraced (not great) Easter, then this is from the greatest of evil. Whoever fears Allâh and exalts His

sacred laws, then this is from the *taqwâ* of the hearts.

O Turner of the hearts! Inspire us to follow the Sunnah of Your Prophet, and save us from innovation and imitating the disbelievers.

The Prophet (ﷺ) said,

مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيهِ أَمْرُنا فَهُوَ رَدٌّ

> Whoever does an action that we have not commanded, it is rejected. [36]

In the Two Sahîhs it is reported that the Messenger of Allâh (ﷺ) said,

مَنْ أَحْدَثَ فِي أَمْرِنا هَذا ما لَيْسَ مِنْهُ فَهُوَ رَدٌّ

> Whoever introduces in this affair of ours that which is not part of it, it is rejected. [37]

The Prophet (ﷺ) said,

خَيْـرُ الحَديـث كـتابُ الله، وَخَيْرُ الهَدْي هَدْيُ مُحَمَّـد، وَشَـرُّ الأُمُورِ مُحْدَثاتُها، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلالَةٌ

[36] Reported by Muslim [Eng. Trans. 3/931 no. 4266], Abû Dâwûd [Eng. Trans. 3/1294 no. 4589] and others from 'Â'ishah.

«T» Bukhârî [Eng. Trans. 3/198 chpt. 61] also reports it as a ta'lîq report.

[37] Reported by Bukhârî [Eng. Trans. 3/535 no. 861], Muslim [Eng. Trans. 3/931 no. 4267] and others from 'Â'ishah.

The best speech is the speech of Allâh and the best guidance is the guidance of Mu<u>h</u>ammad (ﷺ). The worst of all matters are the newly invented, every newly invented matter is an innovation and every innovation is misguidance.[38]

لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبْعاً لِما جِئْتُ بِهِ

None of you believes until his very desires follow what I have brought.[39]

تَرَكْتُكُمْ عَلَى البَيْضاءِ، لَيْلُها كَنَهارِها، لا يَزِيغُ عَنْها إِلاّ هالِكٌ

I have left you upon a great white plain, its night is like its day, none deviates from it except he who is destroyed.[40]

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[38] Reported by Muslim [Eng. Trans. 2/410 no. 1885], A<u>h</u>mad [3/371] and al-Bayhaqî [3/214] from Jâbir.

[39] Reported by ibn Abî 'Â<u>s</u>im, *as-Sunnah* [no. 15], al-Bayhaqî, *al-Madkhal* [no. 209], al-Kha<u>t</u>ib, *at-Târîkh* [4/369], al-Baghawî [1/212] and others from 'Abdullâh bin 'Amr.

Its isnâd is <u>d</u>a'îf. Ibn Rajab, *Jâmi' al-'Ulûm wa-l-<u>H</u>ikam* [no. 339] explained at great length its weakness and defects, so refer to it.

[40] Reported by ibn Mâjah [Eng. Trans. 1/23 no. 43], al-<u>H</u>âkim [1/96] and others from 'Irbâ<u>d</u> bin Sâriyah.

Its *isnâd* is *<u>h</u>asan.*

مَـــنْ يَعِـــشْ مِنْكُمْ فَسَيَرَى اخْتِلافاً كَثِيراً، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفاءِ الرَّاشِدِينَ مِنْ بَعْدِي، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلالَةٌ

Whoever lives among you will soon see a great deal of discord, so hold fast to my Sunnah and the sunnah of the Rightly Guided Khulafâ' after me. Beware of newly invented matters for every innovation is misguidance.[41]

إِنَّ اللهَ عَـــزَّ وَجَـــلَّ إِذا عَـــلِمَ مِنْ عَبْدٍ أَنَّهُ يُبْغِضُ صاحِبَ بِدْعَةٍ غَفَرَ اللهُ لَهُ وَإِنْ قَلَّ عَمَلُهُ

When Allâh, the Mighty and Magnificent knows of one of [His] servants that he hates a person of innovation, He forgives him even if his actions be few.[42]

مَنْ انْتَهَرَ صاحِبَ بِدْعَةٍ مَلَأَ اللهُ قَلْبَهُ إِيماناً وَأَمْناً

Whoever rebuffs an innovator, Allâh fills his heart with faith and a sense of security.[43]

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[41] Reported by Ahmad [4/126, 127], at-Tirmidhî [no. 2676], ibn Mâjah [Eng. Trans. 1/22 no.'s 42-44] and others from al-'Irbâd.
Its *isnâd* is *sahîh*.

[42] I have not found it in the references that I have.

[43] Reported by Abû Nu'aym, *al-Hilyah* and al-Harawî, *Dhamm al-Kalâm*.
Its *isnâd* is da'îf as stated by al-'Irâqî, *Takhrîj al-Ihyâ'* [2/169].

مَنْ أَهانَ صاحِبَ بِدْعَةٍ آمَنَهُ اللهُ مِنَ الفَزَعِ الأَكْبَرِ

Whoever disgraces a person of innovation, Allâh secures him from the Great Terror.[44]

These narrations are famous and well known.[45]

From the examples of imitating the Christians is what is performed by the ignoramuses of the inhabitants of Ba'labakka and al-Baqâ' [46] in their lighting fires in vineyards and orchards on the night of the celebration of the Crucifixion (Good Friday).[47] This is also from openly displaying the specific signs of the Christians, evil be upon the one who does it!

Similarly the lighting of fires on the night of Christmas, buying wax candles, taking a holiday, delighting in sweets and honey cakes, and openly displaying joy and excitement.

This constitutes reviving the religion of the cross and their innovated celebrations, participating with the polytheists and imitating the misguided. The Messenger of Allâh (ﷺ) said,

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[44] This is the completion of the previous *hadîth.*

[45] This is not the case for you have come to know that the last three are strange and weak.

[46] Two provinces of Lebanon.

[47] «T»The celebratory food for Good Friday being hot-cross buns, originating from the breaking of the fast of Lent. Shortly after Good Friday, Easter is celebrated, commemorating the 'resurrection' of Jesus, with eggs representing new life.

مَنْ تَشَبَّهَ بِقَومٍ فَهُوَ مِنْهُم

Whoever imitates a people is of them.

O miserable one! Where is your intellect taking you? How far will you flee from following the Sunnah of your Prophet, Muhammad (ﷺ), to enacting the manifest signs of your enemies?

How far [have these people] fled from traversing the Straight Path and how close they have come to the way of the misguided devils! [For example] when you perform an action of worship, you [soon] flee from it, looking left and right for a place of refuge! When you traverse the path of knowledge you preoccupy yourself with finding loopholes and concessions under the pretext, 'we are performing taqlîd of the Imâms!' When you undertake trade and commerce, you indulge in interest based transactions and frequently make oaths that are forbidden upon the trader to take. The Messenger (ﷺ) said,

إِيَّاكُمْ وَكَثْرَةَ الحَلِفِ عِنْدَ البَيْعِ فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ

> Beware of making frequent oaths at the time of buying and selling, it produces a ready sale but effaces the blessing[48]

The Messenger of Allâh (ﷺ) said concerning the two parties involved in buying and selling,

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[48] Reported by Muslim [Eng. Trans. 3/845 no. 3914], ibn Mâjah [Eng. Trans. 3/326 no. 2209] and others from Abû Qatâdah.

إنْ صَـــدَقا وبَيَّـــنا بُورِكَ لَهُما، وَإنْ كَذَبا وَكَتَما
مُحِقَتْ بَرَكَةُ بَيْعِهِما

If they are truthful and honest, they will be blessed [in their transaction], but if they lie and hide, the blessings of their trade will be effaced.[49]

Know now [that if you wish to try and rectify the situation] and enjoin the good and forbid the evil, you could deviate to the evil and your soul kindle [its base desires] and transgress, hence making the harm that you brought about greater than the good you sought. If you are with your close relatives, or those having position or authority, and you attempt to enjoin good and prohibit the evil upon the weak, ignorant one exempting the strong, knowledgeable one, you have committed an action of disobedience. If however you go against the desires of your soul and [enjoin the good and forbid the evil on all], you must be deliberate and forbearing.

It is necessary in all of this that you have sincerity (*ikhlâs*). Allâh, the Exalted says,

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ

«They had only been ordered to worship Allâh, making the religion sincerely for Him, being devout and upright.» [*Al-Bayyinah* (98): 5]

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[49] Reported by Bukhârî [Eng. Trans. 3/167 no. 296], Muslim [Eng. Trans. 3/804 no.'s 3661-3662] and others from Hakîm ibn Hizâm.

أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

«...severe against the disbelievers, merciful amongst themselves...» [*Al-Fat'h* (48): 29]

Be lenient and kind towards the innovator and ignoramus so that you may bring them back from what they have taken on board and let you severity and harshness be against the misguided disbelievers. Be merciful to the one undergoing affliction and praise Allâh for your well being,

كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟

«....so were you yourselves before Allâh conferred on you His favours...» [*An-Nisâ'* (4): 94]

Look to yourself when you are prohibiting the evil and enjoining the good with the eye of anger. Look to your ignorant brother, who is disobeying Allâh with the eye of mercy, do this without you yourself leaving the commandments of Allâh and overstepping His limits.

The Messenger of Allâh (ﷺ) said,

ما أَحْدَثَ قَوْمٌ بِدْعَةً إلاَّ نُزِعَ عَنْهُمْ مِنْ السُّنَّة مِثْلُها

No nation introduces an innovation except that an equivalent Sunnah is removed from them.[50]

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[50] Reported by Ahmad [4/105], al-Bazzâr [1/82 – *az-Zawâ'id*] and ibn Nasr, *as-Sunnah* [no. 85] from Ghudayf bin al-Hârith.

Its isnâd is da'îf, it contains Abû Bakr bin Abû Maryam. I say: for more detail refer to my book, *al-Junnah fî Takhrîj Kitâb as-Sunnah* [no. 85], may=

In the following of the Sunnah lies life for the hearts and their nourishment. When the hearts become accustomed to innovations and fully accept them, no room is left for the Sunnah.

Moreover, the sins committed on Miserable Easter are of varying levels, some are more hidden than others.[51]

- Accepting a gift from your Christian neighbour that he offers you on the day of his celebration, such as eggs, is permissible.
- Selling eggs and decorating them is blameworthy.
- Allowing the youth to bet on that day is from the major and destructive sins, Allâh, the Exalted says,

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

«O you who believe! Intoxicants, gambling and divination with arrows are all an abomination of Satan's handiwork, so avoid them...» [*Al-Mâ'idah* (5): 90]

The Messenger of Allâh (ﷺ) said,

مَنْ قالَ لِصاحِبِه: تَعالَ أُقامِرْكَ فَلْيَتَصَدَّقْ

Whoever says to his companion, 'I bet you' then let

=Allâh facilitate its completion.

[51] For more detail refer to ibn Taymiyyah, *al-Iqtida'* [2/552].

him give in charity. [52]

So if this mere saying is an action of disobedience requiring expiation, what of actually doing it?! This action comes under consuming the wealth of people in falsehood and Allâh has mentioned the abhorrence of consuming the wealth of people in falsehood in more than one verse. [53]

Allâh, the Exalted, has prohibited gambling and the Muslims have unanimously agreed to its being prohibited. This is regardless of whether it takes the form of chess or backgammon, or involves dice, eggs, or any other games. More than one of the Tâbi'în such as 'Atâ', Mujâhid, Ibrâhîm an-Nakha'î and Tâwûs said, 'everything that involves betting is from gambling and that is prohibited, even the playing of children with dice.' [54]

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[52] Reported by Bukhârî [Eng. Trans. 6/362 no. 383, 8/82 no. 128, 8/209 no. 314, 8/419 no. 645], Muslim [Eng. Trans. 3/875 no. 4041] and others from Abû Hurayrah.

The meaning of 'give in charity' is that amount which he placed while betting as quoted by ibn al-Athîr, *Jâmi' al-Usûl* [11/682] from al-Khattâbî. I say: this opinion is to be criticised as the Prophetic order only implies giving charity in general. Allâh knows best.

[53] Such as His saying,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ

«O you who believe! Consume not your property among yourselves unjustly...» [*An-Nisâ'* (4): 29].

[54] Refer *to ad-Durr al-Manthûr* [2/320] and al-Âjurrî, *Tahrîm an-Nard wa-sh-Shatranj wa-l-Malâhî* [pp. 163-165].

• Know that buying incense and striking [another person] with cups that release incense on that day is from the vile actions.

• The hanging of crosses and paper with pictures on it in houses is from the calamitous sins, the one who believes that this is permissible and of benefit has clearly been misguided. Have you not heard the saying of your Prophet (ﷺ),

لا تَدْخُلُ الملائكةُ بَيْتاً فيه صُورةٌ

> The Angels do not enter a house in which there is a picture. [55]

O person, do you have no shame before Allâh, the Mighty and Magnificent, that you make your house into a church such that it contains crosses and pictures?

Ibn Sîrîn, may Allâh have mercy upon him said,

> 'On the day of an-Nairûz, 'Alî bin Abî Ṯâlib was offered a gift upon which he asked, "what is this?" They replied, "O leader of the Believers! This is the day of Nairûz." He remarked, "then make every day a day of Nairûz." ' [56]

Some of the scholars commented on this by saying: its mean-

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[55] Reported by Bukhârî [Eng. Trans. 4/297 no. 448], Muslim [Eng. Trans. 3/ 1157 no.'s 5252-5254] and others from Abû Ṯalḫah al-Ansârî.

[56] Reported by al-Bayhaqî, *as-Sunan al-Kubrâ* [9/235].

ing is that 'Alî (*radiyAllâhu 'anhu*) disliked that it be said Nairûz' and not just day.[57]

As for the Nairûz, the people of Egypt go to great extremes in it and they celebrate it. It is the first day of the year of the Copts and they take that day as a celebration and the Muslims imitate them in it. It occurs in the beginning of autumn.[58]

Hudhayfah (*radiyAllâhu 'anhu*) said, 'whoever imitates a people is of them. The outward attire of one does not resemble another except that eventually the morals and manners will resemble the others.'

Ibn Mas'ûd (*radiyAllâhu 'anhu*) said, 'the outward attire of one does not resemble the others except that eventually the heart resembles the others.'

So if imitating them in such a small thing leads to such harmful consequences, making this action prohibited, then what if you add to this the imitation of that which is pure disbelief? Actions such as seeking blessings with the cross, baptisms and christenings, or beliefs such as 'our God is one and the same'

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[57] Al-Bayhaqî mentioned something similar after having reported it.

«T» Wherein he said [9/235], 'this was because a day was singled out and specified that the Sharî'ah had not legislated to be specified.' Al-Hakîm at-Tirmidhî, *Nawâdir al-Usûl* [1/165] mentions that the reason behind his saying this was to point out that one should not take any notice of it nor give it any sort of significance.

[58] This is what is today called 'Eid Shamm an-Nasîm!

«T» This is an Egyptian holiday celebrated on the Monday following Greek-Coptic Easter.

meaning that the object of worship is the same but the routes to Him are different. In the light of these, decorating eggs, staining the horns of goat, and cattle in general with red clay become relatively inconsequential even though all of the above is invalid and false.

There is no might and movement except with Allâh, the Most High, the Great.

O Allâh! Give life to our hearts through following the pure Sunnah, and extend Your *tawfiq* to us, do not leave us to our selves even for a minute, guide us to the Straight Path and save us from indecent deeds and innovations, the outward and hidden.

Âmîn O Lord of the Worlds.[59]

Peace and blessings be upon our master, Muhammad, upon his family and Companions.

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[59] «T» The meaning of *Âmîn* in the eyes of the majority is, 'O Allâh, respond to our supplication.' Maqâtil said that it gives strength to the supplication and is a cause for the descent of blessings. Ibn Mâjah reports from 'Â'ishah (*radiyAllâhu 'anhâ*) that the Messenger of Allâh (ﷺ) said, 'the Jews do not envy you for anything as much as they envy you for saying the Salâm and Âmîn.'

Appendix

"Whoever Imitates a People is of Them"[1]

Ibn Taymiyyah *'Iqtidâ' as-Sirât al-Mustaqîm'* [1/240+] said, "the least that can be said about this hadîth is that it necessitates the prohibition of imitating them even though its literal sense necessitates that the one who does so is a disbeliever, as in His saying,

مَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ

> **«If any of you take them as friends and protectors then surely he is one of them»** [*Al-Mâ'idah* (5): 51]

This is similar to what we will mention from 'Abdullâh bin 'Amr that he said, 'whoever builds [his residence] in the land of the polytheists, celebrates their New Year and other festivals and imitates them until he dies, he will be resurrected with them.'

This hadîth could be taken to refer to complete and unrestricted imitation, for this necessitates disbelief and in turn demands the prohibition of partial imitation. It could also mean that the one guilty of imitation is from them with respect to that particular issue he imitated them in – therefore if what he imitated was disbelief then his ruling would be one of disbelief, if what he imitated was a sin then he ruling would be of a sinner and so on.

No matter how one looks at it, this hadîth necessitates that

[1] The appendix and all footnotes in it have been added by the translator.

imitation is prohibited by reason of the very fact that it is imitation. This ruling encompasses those who perform something for the same reason that they [the disbelievers] performed it – which is rare – and those who follow others due to a personal objective or some other reason. This latter case is conditional upon the fact that the basis of that action is taken from those others.

As for the case of someone doing an action, and a [disbeliever] happens to be doing that same action, and one did not take it from the other, then regarding this to be imitation is problematic. However it is possible that this too be prohibited so that it not be taken as a means to actually committing imitation and due to the [general command to] oppose [the disbeliever]. An example of this lies with dying the beards and trimming the moustache.

Moreover the saying of the Prophet (ﷺ),

غَيِّرُوا الشَّيبَ ولا تَشَبَّهُوا بِاليَهُودِ

> Change [the colour] of white hairs and do not imitate the Jews

provides evidence that imitating them can occur without our intending to imitate them and without our doing anything, indeed it could occur by our merely not changing that which is created in us [i.e. white hairs]. This case has greater and more far-reaching implications than mere coincidental agreement with the disbelievers in a particular action.

In this hadîth, reported by ibn 'Umar, the Prophet (ﷺ) prohib-

ited imitating the Persians (*a'âjim*) and said,

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

Whoever imitates a people is of them.

More than one of the scholars have used this hadîth to prove the abhorrence of matters that are from the habit or attire of the non-Muslims....

In what we have mentioned thus far it becomes known that the nation, in general, is unanimously agreed that it is abhorrent to imitate the People of the Book and the Persians."

Al-Munâwî, *'Fayd al-Qadîr'* [6/135] said, *'Whoever imitates a people'*: meaning takes his outward habits and attire from them, he follows their actions as a matter of course, he takes his manners from them and follows their way and guidance with regards to dress and some of their actions. His imitation has affected the outer and the inner.

'Is of them': It is said that the meaning is that whoever imitates the righteous is to be regarded as their follower and is honoured as they are honoured. Whoever imitates the sinners is to be disgraced and abandoned just as they are. Whoever has a sign indicating nobility placed on him is to be honoured even if his nobility has not actually been realised...

Also derived from this hadîth is the fact that it is no longer permissible to wear blue and yellow turbans as mentioned by ibn Ruslân. Al-Qurtubî went further and said that if the people of sin and those without shame are made to wear specific

clothes, it becomes forbidden for others to wear the same type of clothes. This is because a person who does not know them could then think that they are from the sinners and therefore hold a bad opinion of them, hence both the holder of the opinion and the object of the opinion would be sinful. The object of opinion would be sinful because he aided the holder of the opinion in arriving at that opinion.

Some said that imitation could occur with regards the affairs of the heart such as beliefs and desires just as it could occur with regards external matters such as statements and actions. These external actions could be actions of worship or habitual actions such as food, clothes, abode, marriage, meeting and parting, travelling, residing, riding and other such matters.

There is a close link and connection between the outer and inner. Al-Mustaphâ (ﷺ) was sent with wisdom, which is the Sunnah and this in turn is the law and way which has been legislated for him. From that which has been legislated for him are statements and actions that clearly differentiate one from the way of those who have anger upon them and the misguided.

He commanded us to oppose them in the outward matters in this hadîth even if there is no harm therein. This is due to a number of reasons, from amongst which is that imitating in outward matters has an affect on those imitating each other which then goes on to affect morals, manners and actions. This is a matter which is physically witnessed, take for example a person who wears the clothes of scholars, he will find in himself some sort of connection to them…

From amongst these reasons is that opposition in outward matters necessitates demarcation and differentiation and therefore severs one from the causes leading to the anger [of Allâh] and misguidance. It also inculcates an inclination and attachment to the people of guidance and pleasure [of Allâh].

From amongst these reasons is that imitating them in outward matters necessitates publicly mixing with them to the point that the distinguishing factors between the guided and those who have anger upon them and the misguided is removed.

Ibn Taymiyyah said concerning this hadîth... [quoting the above mentioned paragraph]"

He also said [3/266] concerning this hadîth, "meaning that his ruling with [regards that action of imitation] is the same as their ruling. This is because every sin that is committed is the heritage of a nation that Allâh destroyed. Sodomy is the heritage of the people of Lût,[2] taking ones right beyond what is due and giving less than what is due is the heritage of the people of

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[2] Allâh says,

إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

«[remember] Lût, when he said to his people, 'do you commit an obscenity such as none preceding you has committed in all the worlds? Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds!'» [*Al-A'râf* (7): 81-82]

Shu'ayb,[3] seeking authority in the land is the heritage of the people of Pharaoh[4] and arrogance and conceit is the heritage

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[3] Allâh says,

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن
رَّبِّكُمْ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟
ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ
إِصْلَٰحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ
﴿٨٥﴾ وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا
وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ وَٱنظُرُوا۟
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾

«And to [the people of] Madyan [We sent] their brother Shu'ayb who said, 'O my people! Worship Allâh! You have no other god but Him. Verily, a clear sign from your Lord has come unto you; so give full measure and full weight and do not diminish people's good. Do not cause corruption in the earth after it has been set in order, that will be better for you, if you are believers. And lie not in wait in every road, threatening, and hindering from the Path of Allâh those who believe in Him and seeking to make it crooked. Remember when you were but few and He increased your number, and see what was the end of the evil doers!'» [*Al-A'râf* (7): 85-86]

[4] Allâh says,

إِنَّ

of the people of Hûd.[5] Therefore whoever takes any portion of this from them is from amongst them."

فِرْعَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ
طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْيِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ
مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾

«Indeed Pharaoh exalted himself in the land and made its people sects, oppressing a group among them (i.e. the Children of Israel) by killing their sons and letting their females live. Verily he was an evil doer.» [*Al-Qasas* (28): 4]

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ
بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِي ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ

«And [We destroyed also] Qârûn, Pharaoh, and Hâmân. Indeed Moses came to them with clear signs but they were arrogant in the land, yet they could not outstrip Us (i.e. escape Our punishment).» [*Al-'Ankabût* (29): 39]

[5] Allâh says,

وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ
رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟
فِي هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا
بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

«Such were 'Âd, they rejected the signs of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate [oppressor of the truth, from their leaders]. They were pursued by a curse in this world and [so they will be] on the Day of Resurrection. No doubt! Indeed 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd!» [*Hûd* (11): 59-60]

INDEX OF AHADITH

Biographies

The Companions:

1. **'Â'ishah:** bint Abû Bakr *as-Siddîq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *ahâdîth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

2. **Abû Bakr:** the closest friend to the Prophet (ﷺ), the greatest of the nation of Muhammad (ﷺ) and the first Khalîfah. He was the first to have collected the Qur'ân as one book. He died in the year 13H.

3. **Abû Dharr:** Jundub bin Junâdah al-Ghifârî. He was from amongst the first to accept Islâm, it is said that he was the fifth. He was sent back to his people, to call them to Islâm and when the Prophet (ﷺ) made *Hijrah*, he too went to Madînah and accompanied the Prophet (ﷺ) in many of his battles. He was well respected for his knowledge and strict asceticism. He died in the year 32H.

4. **Abû Hurayrah:** 'Abdur-Rahmân bin Sakhr bin ad-Dawsî. He embraced Islâm in 7H and kept constant company of the Prophet (ﷺ). He was famous for his piety and strict narration of hadîth, he was also the most prolific narrator of hadîth amongst the Companions. He was appointed as governor of Bahrain (today's al-Hasa, Saudi Arabia) for a time and died in the year 59H.

5. Abû Qatâdah: Al-Ansârî as-Sulamî, the Knight of the Messenger of Allâh (ﷺ). He was present at *Uhud* and *Hudaybiyyah.*

6. Abû Sa'îd al-Khudrî: Sa'd bin Mâlik bin Sinân bin 'Ubayd al-Ansârî al-Khazrajî. He and his father were both Companions and he witnessed all the battles that followed *Uhud.* He was one of the scholars amongst the Companions and reported many *ahâdîth* from the Messenger (ﷺ). He died in the year 74H.

7. Abû Talhah: Zayd bin Sahl bin al-Aswad bin Harâm al-Khazrajî al-Ansârî. He witnessed *Badr* and was one of the watchers on the night of *'Aqabah.* He was described by the Prophet (ﷺ) as having the light of Islâm between his eyes and a commanding voice in battle. He died in Madînah in the year 34H.

8. 'Amr bin al-'Âs: bin Wâ'il al-Qurashî as-Sahmî. He accepted Islâm during the year of *Hudaybiyyah* and was the one who conquered Egypt. He died in the year 43H.

9. 'Amr bin 'Abasa: as-Sulamî, Abû Nujayh, he was the fourth person to accept Islâm, after accepting Islâm, the Prophet (ﷺ) advised him to go back to his people, Banû Sulaym, to call them to Islâm. He rejoined the Prophet (ﷺ) after the conquest of Mecca and accompanied him. After his (ﷺ) death, he moved to Syria and stayed there until he passed away.

10. Fudâlah bin 'Ubaid: One of the Ansâr, he witnessed *Uhud* and every ensuing battle with the Prophet (ﷺ). He later moved to Damascus and was appointed as Qâdî for some time

during the rule of Mu'âwiyah. He died soon after, while Mu'âwiyah was still ruling.

11. Ghudayf bin al-Hârith: al-Kindî. From the lesser Companions and died around the year 80H.

12. Ibn 'Abbâs: bin 'Abdu-l-Muttalib bin Hâshim bin 'Abd Munâf al-Qurashî al-Hâshimî, the cousin of the Prophet (ﷺ) and the interpreter of the Qur'ân. He was born three years before the *Hijrah* and was called the 'ocean of knowledge' due to his vast knowledge. He took part in the *Jihâd* in North Africa in the year 27H and died in the year 68H.

13. Ibn Mas'ûd: bin Ghâfil bin Habîb al-Hadhlî Abû 'Abdu-r-Rahmân. One of the scholars amongst the Companions, he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

14. Ibn 'Umar: bin al-Khattab al-'Adawî, Abû 'Abdu-r-Rahmân, the noble Companion and scholar. He reported many *ahâdîth* from the Messenger (ﷺ) and was famous for his strict adherence to the *Sunnah*. He died in the year 73H.

15. 'Imrân bin Husayn: al-Khuzâ'î al-Ka'bî Abû Nujaid. He accepted Islâm during the year of *Khaybar* and reported some *ahâdîth* from the Prophet (ﷺ). He was appointed as Qâdî in Basrah, and died in the year 52H.

16. 'Irbâd bin Sâriyah: One of the earliest to accept Islâm, and was one of those described in the Qur'ân as crying due to not having the means to participate in Jihâd. He died in the

year 75H in Hims, Syria.

17. **Jâbir:** bin 'Abdullâh bin 'Amr bin Harrâm al-Ansârî as-Sulamî, he witnessed the second pledge at *'Aqabah* while he was still a child. It is said that he witnessed *Badr* and *Uhud* and about sixteen battles in total. He reported many *ahâdîth* from the Messenger (ﷺ) and died in the year 74H.

18. **Jarîr bin 'Abdullâh:** ibn Jâbir bin Mâlik bin Nasr bin Tha'labah bin Husham, Abû 'Amr. From the foremost of the Companions, he gave a pledge to the Prophet (ﷺ) to always be sincere to, and sincerely advise every Muslim. The Prophet (ﷺ) referred to him as the best of the inhabitants of Yemen. He died in the year 54H.

19. **Mu'âdh:** bin Jabal bin 'Amr bin Aws al-Ansarî al-Khazrajî, Abû 'Abdu-r-Rahmân, one of the foremost Companions known for his knowledge of legal rulings and the Qur'ân. He was present at the pledge of *'Aqabah* and witnessed *Badr* at the age of 20 and the following battles. He was martyred due to a plague in the year 17H or 18H.

20. **'Umar bin al-Khattab:** Abu Hafs 'Umar bin al-Khattaab bin Nufayl al-Qurashi al-'Adawî, the second Rightly Guided *Khalîfah* and one of the ten promised Paradise. He accepted Islâm five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

21. **'Uqbah bin 'Âmir:** al-Juhanî, Abû 'Amr. He was known for his deep understanding of the religion, his eloquence and

poetry. He took part in the conquest of Syria and Egypt. Later he moved to Egypt and died there during the reign of Mu'âwiyah in the year 58H.

OTHERS:

22. Abû Dâwûd [202-275H]: Sulaymân bin al-Ash'ath bin Is`hâq bin Bashîr, Abû Dâwûd as-Sijistânî, the *Imâm*, *Hâfidh* and author of the famous *Sunan*.

23. Abû Hâtim al-Bustî: see ibn Hibbân.

24. Abû Hanîfah [80-150H]: Nu'mân bin Thâbit at-Tamîmî al-Kufî, one of the great *Imâms* of this nation and the earliest of the Four *Imâms*. He commenced his studies in philosophy and scholastic theology, but later abandoned them to study *fiqh*.

25. Ahmad [160-241H]: bin Muhammad bin Hanbal bin Hilâl ash-Shaybânî, Abu 'Abdullâh, the *Imâm* of the *Sunnah* and author of the famous *Musnad*. He was known for his knowledge of hadîth, *fiqh*, and his *taqwâ* and asceticism.

26. Al-Bayhaqî [384-458H]: Ahmad bin al-Husayn bin 'Alî bin 'Abdullâh bin Mûsâ, Abû Bakr al-Bayhaqî al-Naysâbûrî al-Khusrawjirdî al-Shâfi'î. The *Imâm*, *Hâfidh*, ascetic and one of the main proponents of the Shâfi'î school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: *as-Sunan al-Kubrâ, Ma'rifah as-Sunan wal Âthâr, al-Asmâ' was Sifât, al-I'tiqâd, Dalâ'il an-Nubuwwah* and *Shu'ab al-Îmân.*

27. Bukhârî [194-256H]: Muhammad bin Ismâ'îl bin Ibrâhîm bin al-Mughîrah, Abû 'Abdullâh. He was born in the year 194H and became one of the *Imâms* of hadîth and was nicknamed 'the Leader of the Believers in Hadîth.' He was extremely intelligent and had a remarkable memory. His life was marked by its simplicity and he was known for his asceticism, worship and generosity.

28. Ad-Dahhâk [-102H]: ibn al-Qâsim bin al-Muzâhim. He was famous for his knowledge of the Qur'ân and a student of Sa'îd bin Jubair.

29. Ad-Dâruqutnî [306-385H]: 'Alî bin 'Umar bin Ahmad, the *Imâm* of his era in hadîth, knowledge of the defects of *ahâdîth* and author of the famous *Sunan*. He was well versed in the various recitations of the Qur'ân, *fiqh*, language and poetry.

30. Al-Hasan al-Basrî: Al-Hasan bin Abû al-Hasan al-Ansârî. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many *ahâdîth*. He died in the year 110H close to the age of ninety.

31. Ibn Hibbân [-354H]: Abû Hâtim Muhammad ibn Hibbân al-Tamîmî al-Bustî, the *Hâfidh*, *Mujtahid* and author of the famous *Sahîh ibn Hibbân*.

32. Ibn al-Jawzî [508-597H]: 'Abdu-r-Rahmân bin 'Alî bin Muhammad, Abu al-Faraj al-Qurashî at-Tamîmî, the *Hâfidh* and *Imâm*. He was a prolific writer and authored around three hundred works.

33. *Ibn Sirîn [33-110H]:* *the son of a slave freed by* Anas bin Mâlik. He met about thirty companions and narrated many ahâdîth.

34. Al-'Izz bin 'Abdu-s-Salâm [577-660H]: 'Abdu-l-'Azîz bin 'Abdu-s-Salâm bin Abû al-Qâsim as-Sulamî ash-Shâfi'î, nicknamed the 'Sultân of the Scholars.' He took from as-Sayf al-Âmidî, al-Bahâ' bin 'Asâkir and others. A large group took from him such as Abû Shâmah, ibn Daqîq al-'Eid, *al-Hâfidh* ad-Dimyâtî and others. He was courageous, a *mujâhid* and always standing firm for the truth. He was Ash'arî in *madh`hab* and attained the level of *ijtihâd.* He has many works, amongst them are: *at-Tafsîr al-Kabîr, Qawâ'id al-Ahkâm, Mukhtasar Sahîh Muslim, al-Fatâwâ, Maqâsid ar-Ri'âyah* and *Mubhamât al-Qur'ân.*

35. Mâlik bin Anas [93-179H]: bin Mâlik bin Abû 'Amr al-Asbâhî. The *Imâm* of Madînah in his time, one of the great *Imâms* of Islâm and author of the famous *Muwatta.* His virtues are many and the scholar's praise of him is abundant.

36. Muslim [206-261H]: bin al-Hajjâj bin Muslim al-Qushayrî, Abû al-Husain an-Naisâbûrî, the *Hâfidh* and one of the great *Imâms* of this nation. He is the author of the *Sahîh,* which is the most authentic book of hadîth after Bukhârî.

37. An-Nasâ'î [215-303H]: Abû 'Abdur-Rahmân Ahmad bin Shu'ayb bin 'Alî al-Khurasânî. The author of the famous *Sunan,* the *mujâhid* and *Hâfidh.* He was known for his strictness in grading hadîth narrators.

38. Al-Qâdî [380-458H]: Abû Ya'lâ Muhammad bin al-

Hasan bin al-Farrâ' al-Baghdâdî, the *Imâm* of the Hanbalî *madh`hab* in his time without any contention. He accompanied *Shaykh* ibn Hâmid until the latter died in 403H as well as accompanying al-Husayn bin al-Baghdâdî and others. A large group of scholars studied under him. From amongst his works are, *al-'Uddah fî Usûl al-Fiqh, Ibtâl at-Ta'wîlât, al-Imân, al-'Aqîdah, Kitâb ar-Riwâyatayn wa al-Wajhayn, at-Tà'lîq al-Kubrâ fî al-Fiqh.*

39. Ash-Shâfi'î [150-204H]: Muhammad bin Idrîs bin al-'Abbâs bin Shâfi' al-Hâshimî al-Qurashî, Abu 'Abdullâh, the *Mujaddid* of his era and one of the great *Imâms* of this nation. He authored quite possibly the first work devoted to *Usûl al-Fiqh* entitled, *ar-Risâlah* as well as *al-Umm* in *fiqh* and *Ikhtilâf al-Hadîth* in the field of hadîth.

40. At-Tirmidhî [209-279H]: Muhammad bin 'Îsâ bin Sawrah bin Mûsâ bin ad-Dahhâk as-Sulamî at-Tirmidhî, the *Imâm*, *Hâfidh* and the author of the famous *Sunan*. He was trustworthy and precise and one of the students of Bukhârî.

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[1] «T» Both lists refer to works referred to by the translator.

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Glossary

Aayah: pl. *aayaat.* Sign, miracle, example, lesson, verse.

'Abd: pl. *'ebaad.* slave, servant, worshipper.

Adhaan: *fiqh*: the call to prayer.

Barzakh: barrier, obstruction, an isthmus. *fiqh*: a barrier placed between a person who has deceased and this worldly life.

Bid'ah: innovation, *fiqh*: that which is newly introduced into the religion of Allaah.

Da'eef: weak. A hadeeth that has failed to meet the criteria of authenticity.

Deen: religion, way of life.

Dhaalim: one who commits *dhulm*: injustice, harm, transgression either against Allaah, himself or another creation.

Dhikr: remembrance, *fiqh*: making mention of Allaah.

Du'aa: supplication, invocation.

Eemaan: faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience and decreases with disobedience.

Faqeeh: pl. *fuqahaa. fiqh*: an expert in Islaamic law, a Legal Jurist.

Faqeer: poor, needy person. *sufee*: initiate in a *Sufee* order, the graduate from such an order is called a *sufee.*

Faqr: poverty, need.

Fard: see **waajib**.

Fasaad: corruption, decay, and invalidity.

Fatwaa: *fiqh*: legal ruling.

Fiqh: understanding and comprehension. *fiqh*: of the rulings and leg-

islation of Islaam.

Fisq: pl. *fusooq*. Immorality, transgression, wickedness.

Fitnah: pl. *fitan*. Trial, tribulation, civil strife.

Fitrah: primordial nature, the harmony between man, creation and Creator.

Ghayb: the Unseen, those matters beyond our senses.

Ghubta: envy, referring to the permissible form of envy where the envier wishes to have the same blessings as the envied but without desiring to see them removed from the envied. This is opposed to *hasad*, the blameworthy form of envy where the envier wishes to see the blessings removed from the envied.

Haafidh: pl. *huffaadh*. Hadeeth Master, commonly referred to one who has memorised at least 100 000 *ahaadeeth*.

Hadeeth: pl. *ahaadeeth*, speech, report, account. *fiqh*: a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (ﷺ).

Hajj: *fiqh*: pilgrimage, one of the pillars of Islaam.

Halaal: released. *fiqh*: permissible.

Haneef: pl. *Hunafaa'*. Upright and Devout. One who leaves the false religions and beliefs for the truth and does not swerve from it. His outward rectitude reflects what is inside him.

Haraam: forbidden, sacred, restricted. *fiqh*: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

Hasan: good. *fiqh*: a hadeeth that has met the criteria of authenticity

to a sufficient level as would allow it to be used as legal proof.

Ijtihaad: striving and exerting. *fiqh*: striving to attain the Islaamic ruling on an issue, after certain preconditions have been met by the person.

Ilhaad: deviation, atheism.

Imaam: model, exemplar. *fiqh*: religious leader, one who leads the congregational prayer or leads a community.

Isnaad: chain of narration.

Jaahiliyyah: Pre-Islaamic Ignorance. Technically this refers to the condition of a people before the guidance of Allaah reaches them, or the state of a people that prevents them from accepting the guidance of Allaah.

Janaabah: *fiqh*: state of major impurity.

Janaazah: *fiqh*: funeral prayer, funeral procession.

Jihaad: striving in the Way of Allaah to make His Word supreme.

Jinn: another creation besides mankind who are invisible to us. They are also subject to the laws of Islaam and will be judged in the Hereafter according to how they lived in this life.

Kaafir: a rejecter of faith, disbeliever.

Khaleefah: pl. *khulafaah*. Successor, representative. *fiqh*: of the Prophet (ﷺ), head of the Islaamic state. Also called *Ameer al-Mu'mineen* or Leader of the Believers.

Khateeb: one who delivers lectures. *fiqh*: one who delivers the Friday sermon.

Khawf: fear.

Khutbah: sermon, lecture. *fiqh*: Friday sermon.

Mufassir: pl. *mufassiroon*. Exegete, commentator. *fiqh*: one who explains the Qur'aan.

Muhaajir: pl. *Muhaajiroon*. One who perform *hijrah*. *fiqh*: the Companions who migrated from Mecca to Madeenah.

Muhaddith: pl. *muhaddithoon*. Scholar of Hadeeth.

Mujarradaat: *phil*: absolutes.

Muhkam: clear and definitive. *fiqh*: an *aayah* of the Qur'aan that carries a clear and conclusive meaning.

Mujtahid: one who performs *ijtihaad*. *fiqh*: that level of scholar who can deduce independent verdicts directly from the primary Islaamic sources.

Mukhaatabah: *sufee*: disclosure of hidden realities – the *sufee* hearing things via extraordinary means.

Mukaashafah: *sufee*: unveiling of hidden realities – the *sufee* attaining knowledge through extraordinary means.

Mushaahadah: *sufee*: vision of hidden realities – the *sufee* seeing things via extraordinary means.

Mustahabb: *fiqh*: recommended, that which a legally responsible person is rewarded for doing but not sinful for leaving.

Mukallaf**: morally responsible person.**

Mulhid: heretic.

Munaafiq: hypocrite. *fiqh*: one who outwardly displays Islaam but inwardly conceals disbelief. This is the worst type of hypocrisy and its possessor is the worst type of disbeliever, there are other lesser types.

Munkar: disclaimed, repudiated hadeeth. This is caused if a narrator in its *isnaad* makes serious mistakes or is unable to distinguish error from that which is correct or open sin. It is also caused if a weak narrator contradicts a reliable narrator.

Munqati': a hadeeth whose *isnaad* is not connected, meaning that has a narrator missing. This is a sub-category of the *da'eef* hadeeth.

Muraabahah: *fiqh*: resale with specification of gain.

Mureed: one who wants, desires, aims for something. *sufee*: a devotee to a *sufee shaykh*.

Mursal: a hadeeth whose *isnaad* has the name of the Companion missing, i.e. a Successor reports directly from the Prophet (ﷺ). In the eyes of the majority of scholars such a hadeeth is a sub-category of the *da'eef* hadeeth.

Mutashaabih: unclear and ambiguous. *fiqh*: an *aayah* of the Qur'aan that is not clear and conclusive in meaning from the wording of the text itself.

Nadheer: **counterpart.**

Naseehah: Sincere/Faithful advice.

Nidd: peer.

Ni'ma: favour, benefaction.

An-Nujabaa': *sufee*: the Nobles, a category of the *Awliyaa.*

An-Nuqabaa': *sufee*: the Leaders, a category of the *Awliyaa.*

Qadaa: see **qadar**.

Qadar: Allaah's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiblah: *fiqh*: direction to which the Muslims pray, towards the *ka'bah*.

Qiyaas: *fiqh*: Analogy.

Al-Qutb: *sufee*: the Axis, the greatest of the *Awliyaa*.

Raghabah: fervent desire.

Rahbah: dread.

Rajaa': reverential hope.

Ramadaan: ninth month of the Islaamic calendar.

Ridaa: contentment and pleasure.

Riyaa': an act of worship undertaken by someone to be seen and praised by others and not purely for Allaah.

Ruqyaa: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'aan or supplications of the Prophet combined with the belief that it is only Allaah who in reality gives the cure.

Sabaabah: fervent longing.

Sabr: patience, steadfastness.

Sadd adh-Dharaa'i: *fiqh*: Blocking the Means.

Saheeh: healthy, sound, authentic, correct. A hadeeth that has met the criteria of authenticity and can be used as a legal proof.

Salaah: *fiqh*: the second pillar of Islaam, the prayer.

Salaf: predecessors, commonly employed to refer to the first three generations of Muslims.

Sawm: *fiqh*: fasting, one of the pillars of Islaam.

Shabeeh: match, like.

Shaghafah: crazed passion.

Shahaadah: testification, witness. The declaration that none has the right to be worshipped save Allaah and that Muhammad (ﷺ) is the Messenger of Allaah.

Shahwaa: carnal lusts.

Sharee'ah: divine Islaamic law as ordained by Allaah.

Shareek: partner, associate.

Shaykh: old man. *fiqh*: learned person, scholar. sufee: a guide along the spiritual path.

Shaytaan: Satan, Iblees, a devil.

Shirk: polytheism, associating partners with Allaah in matters that are exclusive to Allaah.

Sunan: a compilation of *ahaadeeth*.

Sunnah: habit, customary practice, norm and usage as sanctioned by tradition. *fiqh*: the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet (ﷺ).

Surah: chapter of the Qur'aan.

Surah: image, form, face.

Taaghut: all that is falsely worshipped besides Allaah.

Tafseer: elucidation, clarification, explanation. *fiqh*: of the Qur'aan.

Tawakkul: trust and absolute reliance.

Tawheed: the foundation stone of Islaam, the absolute belief in the Oneness of Allaah - His being the sole Creator and Sustainer, His being the only One deserving worship and His being unique with respect to His Names and Attributes.

Ummah: nation, the Muslim nation.

Waajib: *fiqh*: obligatory, that which a legally responsible person is rewarded for doing and sinful for leaving. In the eyes of the majority **waajib** has the same meaning as **fard**.

Wudu': *fiqh*: ritual ablution.

Zakaah: *fiqh*: one of the pillars of Islaam, an obligatory tax levied on a Muslim wealth subject to certain criteria.

Zindeeq: heretic, *fiqh*: Hanafee – one who does not adhere to a religion; Others – one who is a disbeliever pretending to be a Muslim.

Zuhd: asceticism.